MANNER OF AWAITING

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Author: Ali Akbar Talafi

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IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

« فَقُل اِنّما الغَيبْ لِلّه فانتَظِروا اِنّى معُكُم مِن المْنتَظرين».

SAY: THE UNSEEN IS ONLY FOR ALLAH; THEREFORE WAIT – SURELY I TOO, WITH "
(YOU AM OF THOSE WHO WAIT." (١)

Almost twelve centuries have now passed from the sorrowful occultation of the Imam of the age (a.t.f.s.). Undoubtedly, this prolonged period shall continue until his advent. As certified by Imam Ridha (a.s.), the story of reappearance is like the story of the day of judgement since nobody save Allah is aware of its timing. Besides, it's an onerous affair for the inhabitants of the earth and heavens that would not occur but all at once.(٢) Thus, inquiring into the timing of Imam's advent is a futile task while awaiting :his advent is our duty. Imam Javad (a.s.) says

t:٣

١- ٢٠ / (١٠) Yunus.

٢- ٢/٣٧٣ Kamaluddin;

«اِنَّ القائمُ مِنّا هو المُهدی الّذی یُجِبْ ان ینتَظَرُ فی غیبته و یطاع فی ظهوره».

VERILY, THE QAEM FROM US IS THE VERY MAHDI; THAT WHICH IS OBLIGATORY " DURING HIS OCCULTATION IS TO AWAIT HIS COMING AND DURING HIS ADVENT (TO OBEY HIS COMMANDS." (۱

Awaiting (Entezar) means to have hope and expectation by heart of Imam's advent, which springs from recognition and faith in his advent. Such an act carries numerous spiritual rewards and values.(۲) Like other forms of worship, awaiting (Entezar) enjoys practical qualitative dimensions such that our divine leaders have laid great emphasis and reckoned its observance as a duty and responsibility for the people .during the period of occultation

The writings that you have at hand are a selection of those very divine duties and responsibilities, which we have compiled for recalling and reminding ourselves about them. Ofcourse, numerous scholars and researchers have expressed this matter very .beautifully and eloquently thus leaving behind invaluable effects to their credit

t:۴

۱- Kamaluddin; ۲/۳۷۷

۲- Refer to Kamaluddin ۲/۶۴۴-۶۴۷ Nur-al Absar Fi Fazilat-ul-Entezar/۱۵-۲۳.

We hope every one of us ponders upon the duties that we have before the Imam of the age (a.s.) and by acting upon them we attract his holy grace and favour and have a share though a little in preparing the ground for Imam’s advent.

ALI AKBAR THALAFI

JAMADI AL-SANI ۱۴۱۷ ,۲۸

t:۵

(.RECOGNITION OF IMAM OF THE AGE (A.T.F.S

In the Ahl al-bayt (a.s.) school, it is fixed that the land has never been and shall never be void of a divine hujjah (proof) and leader and the people of every era are duty-bound to recognize such a leader appointed by God and not to deny him. Uthman-ibn-Saeed Amri who held representation for Imam Hadi, Imam Askari and Imam Mahdi :(a.s.) says

I was in the presence of Abu Muhammad Hasan-ibn-Ali (a.s.). He was inquired about the hadith narrated from his forefathers that the land would never remain void of Allah's plea until the day of judgement and anyone who dies and does not recognize .the Imam of his time has died the death of ignorance

.In reply, Imam (a.s.) said: This is the true just as daylight is true

They said: O the offspring of the Messenger of Allah. Who is the hujjah and Imam ?after you

:He (a.s.) replied

t:۶

« اِبنی محمُّدّ. هو الامام و الحجه بعدی. من مات و لم یعرفه, مات میته جاهلیُّه».

HE IS MY SON MUHAMMAD. HE IS THE IMAM AND HUJJAH AFTER ME. ANYONE WHO DIES AND DOES NOT RECOGNIZE HIM HAS DIED THE DEATH OF IGNORANCE. (۱)

As certified by Imam Sadiq (a.s.), the death of ignorance refers to the very death while having strayed and deviated.(۲)

Recognition of Imam of the age (a.t.f.s.) holds importance from two aspects: ancestral and noble birth. A Shia should know who are Imam's forefathers and what status and dignity he holds. By this recognition, the true claimant is distinguished from the false ones and nobody will have the least doubt at anytime.

About acquaintance with Imam of the age (a.t.f.s.), the holy Messenger of Allah (s.a.w.a.) and the Imams (a.s.) have narrated numerous traditions that have come down in independent books. For instance, Shaikh Tusi has narrated them in the book "Al-Ghaibah", Shaikh Nu'mani in "Al-Ghaibah" and Shaikh Saduq in "Kamaluddin". Sadr-ul-Islam , Hamadani says: During the current era, it is obligatory for all believing men and

t:۷

۱- Kifayatul-Athar/۲۹۲ Kamaluddin; ۲/۴۰۹.

۲- Al-Kafi; ۱/۳۷۶

women and every Muslim to have a few copies of these books in Arabic and Persian languages in their houses for their reference.(۱)

t:۸

۱- Takaleef al-Anam/۲۶۹

(.FOLLOWING THE IMAM OF THE AGE (A.T.F.S

Acting upon the rules and etiquettes of Imam (a.t.f.s.) is among the vital dimensions of 'Awaiting' (Entezar). Anyone calling himself a Shia should please Imam (a.t.f.s.) by this act and should strive in fulfilling his aims and aspirations. Amir-ul-Mu'minin (a.s.) while :seated on the pulpit of Kufa said

« اللهم انّه لابـدُّ لارضـك مِن حجُّةٍ لـك على خاقـك يهـديهم اِلى دينِـك و يْعلِّمْهْم عِلمـكُ لِئلّا تبطل حجُتُك و لا يضلَّ اَتباع اوليائك بعـد اذا هـديتهم بِهِ, اِما ظاهر ليس بالمطاع, او مكتتم مترقّب. اِن غاب عن النّاس شـخصه فى حال هدايتهم, فَاِنُّ عِلمهْ و آدابه فى قلوْب المؤمنين مثبته فهم بها عاملون».

O ALLAH, VERILY, THY LAND IS HELPLESS BUT TO HAVE A HUJJAH APPOINTED BY ' THEE FOR THY CREATURES FOR GUIDING THEM TOWARDS THY RELIGION AND TEACHING THEM THY KNOWLEDGE SO THAT THY PROOF (ARGUMENT) IS NOT RENDERED NULL AND THE FOLLOWERS

t:۹

OF THY SAINTS (PROPHETS) DO NOT GET DEVIATED AFTER HAVING RECEIVED GUIDANCE. THIS HUJJAH MAY BE MANIFEST AND NOT OBEYED OR MAY BE IN HIDING AND IN THE STATE OF WAITING. IF HE GOES IN HIDING AT THE TIME OF GUIDANCE, THEN THE BELIEVERS SET FIRM HIS HOLY KNOWLEDGE AND (ETIQUETTE IN THE HEARTS AND ACT UPON THEM.' (١)

:Imam Sadiq (a.s.) says

« اِنَّ لِصاحِبِ هذا الاَمرِ غَيبه. فليتَّقِ اللّه عبد و ليتمسَّک بِدينِهِ».

TRULY, THE MASTER OF THIS AFFAIR WOULD GO IN HIDING. SO, (DURING THAT ' (TIME) A SLAVE SHOULD FEAR ALLAH AND SHOULD SAFEGUARD HIS RELIGION.' (٢)

« مُن سرُّه اَن يکونُ مِن اصحاب القائم, فلينتظر و ليعمل بِالوُرُعِ و محاسنِ الاَخلاق, و هو منتظر. فاِن مات و قام القائم بعده, کان لَهْ مِن الااجر مِثل اَجر مُن اَدرکه. فجدوا و انتظروا؛ هُنيئاً لکم ايُّتها العصابه المرحومه!».

ANYONE WISHING TO BE AMONG THE FOLLOWERS OF THE 'QAEM', SHOULD' AWAIT HIS ADVENT WHILE AT THE SAME TIME KEEPS HIMSELF ALOOF FROM SINS AND ADOPTS GOOD ETHICS. IF SUCH A PERSON DIES BEFORE

t:١٠

Kamaluddin; ١/٣٠٢ -١

Al-Kafi; ١/٣٣٥ ٣٣۶; Ghaibah-Tusi/۴۵۵ and Ghaibah-Nu'mani/١۶٩ -٢

THE ‘QAEM’S UPRISING, HIS REWARD WILL BE LIKE THE REWARD OF SOMEONE WHO HAS BEEN IN THE PRESENCE OF THE ‘QAEM’. SO STRIVE HARD AND AWAIT HIS COMING FOR YOU ARE A GROUP UPON WHOM IS THE MERCY.’ (١)

t:١١

١- Ghaibah-Nu’mani/٢٠٠

(.INVITING THE PEOPLE TOWARD IMAM OF THE AGE (A.T.F.S

The divine duty of every human being is to save his fellow creatures from perversion and wretchedness. And as certified by Imam Askari (a.s.), anyone who dies while not having recognized the Imam of his time has died in ignorance.(١)

Thus, those who have recognized their Imam and have faith in him have another duty of introducing Imam (a.t.f.s.) to others. Sulaiman-ibn-Khalid says:

I informed Imam Sadiq (a.s.) that my family members are people who accept my talks. I asked: Should I invite them to this affair? Imam (a.s.) replied: 'Yes, for Allah, Exalted be He, mentions in His Book:

t:١٢

١- Kamaluddin; ٢/۴٠٩ and Kifayatul-Athar/٢٩٢

« يا ايها الّذين آمنوا قُوا انفسُكم و اَهليكَم ناراً وقودها النّاس و الحجاره».

O YOU WHO BELIEVE! SAVE YOURSELVES AND YOUR FAMILIES FROM A FIRE' (WHOSE FUEL ARE MEN AND STONES'. (١)

The scholars serving the Ahl al-bayt (a.s.) too have a heavy mission to bear on this path, as they are responsible for leading the people during the period of occultation.

The divine scholar and jurist Ayatullah Mirza Mahdi Esfahani (١٣۶۵ A.H.) a great lover of Imam-e-Zaman (a.t.f.s.) in his letter to his student, Ayatullah Shaikh Muhammad Baqir Maleki Miyanji (١۴١٩ A.H.)(٢) pinpoints that the first duty of scholars is to open the door of the house of Ahl al-bayt (a.s.) before the Shias. He recommends them to talk about the Imamat and perfection of Imam of the age (a.t.f.s.) so that the people remain

t:١٣

١- Al-Kafi; ٢/٢١١

٢ - A scholar and researcher of our time in the theological school in Qum. His honourable teacher Ayatullah Mirza Mehdi Esfahani bestowed him with the title of jurist. Among his published works, the most important ones are "Menahij al-Bayan Fi Tafsir al-Quran", "Tauhid al-Imamiyah" and "Badayeh al-Kalam Fi Tafsir Ayaat-ul-Ahkam". I thank his son, Mr Ali Maleki, a learned and prolific personality who has kept at my disposal a copy of the aforesaid letter.

:immune from the evil. In one part of this letter, he writes

« اوصیک - یا اخی – ثمُّ اوصیک بدعوه النّاس و توجیه قلوبهم و السنتهم الی امام زمانهم و ملاذهم صلوات اللّه علیه».

O BROTHER, I ADVISE YOU; AND ONCE AGAIN I ADVISE YOU TO INVITE THE ‘ PEOPLE TOWARDS THE IMAM (A.S.) OF THE TIME, THEIR REFUGE AND SHELTER ’.AND DIRECT THEIR HEARTS AND TONGUE TOWARDS HIM

t:۱۴

(.SERVING THE IMAM OF THE AGE (A.T.F.S

:Imam Sadiq (a.s.) was asked: ‘Has the Qaem been born?’ Imam (a.s.) replied

« لا. و لو ادركته لخدمته ايام حياتى».

(NO. IF I WERE TO MEET HIM I WOULD SERVE HIM ALL MY LIFE. (١

Ayatullah Sayyed Muhammad Taqi Musawi Esfahani says: This tradition signifies that serving the Imam (a.t.f.s.) is the highest form of worship and the most beloved form of obedience. This is because Imam Sadiq (a.s.) who has spent his noble life only on the path of divine worship and obedience says that if he met the Qaem , he would serve him all his life. Thus, it becomes clear that striving to serve the Qaem is the highest form of obedience and the noblest way of gaining proximity to Allah as Imam Sadiq (a.s.) has

t:١۵

١- Ghaibah-Nu’mani/٢۴۵

(preferred this to all other forms of worships and obedience.(1

1- Mikyal al-Makarem; 2/220

(.PREPAREDNESS FOR ASSISTING THE IMAM OF THE AGE (A.T.F.S

:Allah, the Almighty says

« يا ايها الّذين آمنوا اصبروا و صابروا و رابطوا و اتّقوا اللّه لعلّكم تفلحون».

O YOU WHO BELIEVE! BE PATIENT AND EXCEL IN PATIENCE AND REMAIN ‘ STEADFAST, AND BE CAREFUL OF (YOUR DUTY TO) ALLAH, THAT YOU MAY BE (SUCCESSFUL.’ (١

:Imam Baqir (a.s.) interpreted this verse as follows

« اِصبروا على اَداءِ الفرائض. و صابروا عدوُّكم. و رابطوا امامكم المنتظر».

Adopt patience while following the religious laws and forbear the harms inflicted by .your enemies and be ready for serving your Imam for whom you are awaiting

t:١٧

Aale-Imran (٣)/٢٠٠ -١

The necessity for preparing oneself for assisting the Imam of the age (a.t.f.s.) at the time of his advent arises from his armed uprising by which he shall cleanse the earth of tyranny and oppression. For this reason, a Shia is supposed to mobilize himself for :that day which would occur all of a sudden. Imam Sadiq (a.s.) says

« لِيعِدُّنَّ اَحدكم لِخروج القائم و لو سهماً».

EVERY ONE OF YOU MUST MAKE READY SOMETHING FOR THE UPRISING OF THE‘ (QAEM EVEN THOUGH IT MAY BE AN ARROW.’ (١)

t:١٨

Ghaibah-Nu’mani/٣٢٠ -١

(.PRAYING FOR IMAM OF THE AGE (A.T.F.S

Prayer for hastening Imam's advent is a command from Imam-e-Zaman (a.t.f.s.) :himself. As he (a.t.f.s.) says

« و اكثروا الدعاءَ بِتعجيل الفرج. فاِنُّ ذلك فرجكم».

AND PRAY ABUNDANTLY FOR HASTENING THE 'FARAJ' (RESPITE) [I.E. IMAM'S" ADVENT], FOR THAT IS YOUR VERY RESPITE AND DELIVERANCE FROM (ENTANGLEMENTS." (١

:The divine ' faqih' , Mirza Husain Nouri writes

Among the duties is to pray for the safety of the blessed life of Imam (a.t.f.s.) from the satanic evils of men and jinn and to earnestly call for his quick victory and triumph over the unbelievers, atheists and hypocrites. This itself is a kind of manifestation of servitude and one's consent to Allah's promise that such a precious figure who is nourished in the reservoir of His Power and Mercy and covered by the curtain of greatness and

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Kamaluddin; ٢/٨٥ Ghaibah-Tusi/٢٩٢٢٩٣ -١

(splendour will be made manifest and the world will be lightened by his rays.(۱)

About the stimulus of praying for Imam (a.t.f.s.) of the age, Ayatullah Sayyed Taqi Musawi Esfahani writes:

"Praying for someone is the outcome of love for that person. And the main motive behind love and friendship is that one reckons that person's existence to be a blessing. In fact, goodness in anyone is expedient and is the cause of love towards him. Thus, the more perfect one's personal acquaintance of a person's blessed existence and the more perfect his love for him, the greater would be his attachment in prayers to his existence....The more a believer's knowledge of Imam (a.t.f.s.) and the more his perception that Imam's existence is a blessing, the more perfect would be his love too. And the more perfect is one's love, the more would be his endeavours in praying for Imam (a.t.f.s.).(۲)

t:۲۰

۱- Najm-Saqeb/۵۰۸

۲- Kanz-ul-Ghanaem/۵۲ ۵۳

(.SORROW AND GRIEF FOR IMAM OF THE AGE (A.T.F.S

Among the signs of love and affection for something or someone is that after missing or losing that thing or person, a person is overtaken by grief and sorrow and farther .up, tears roll down his cheek

If we reflect nicely, we shall perceive that from the viewpoint of faith, Imam-e-Zaman .(a.t.f.s.) is the most beloved personality to be loved and his absence a great calamity

:Didn't the holy Prophet (s.a.w.a.) say

« لا يؤمِن عبد حتّى اَكون اَحبُّ اليهِ مِن نفسه, و يكون عترتى احبُّ اليه مِن عترته».

A SLAVE (OF ALLAH) HAS NO FAITH UNLESS HIS LOVE FOR ME IS MORE THAN " HIMSELF AND HIS LOVE FOR MY AHL AL-BAYT IS MORE THAN HIS FAMILY (MEMBERS." (١

Sayyed-ibn-Taoos says to his son, Sayyed Muhammad: 'O my son, Muhammad! I ,advise you

t:٢١

.Bihar al-Anwar; ١٧/١٣. Also, refer to same; ٢٧/٨۶ ١١٢ -١

your brother and anyone who reads this book to deal correctly with the Almighty Allah and His messenger (s.a.w.a.) and to follow their recommendations and glad tidings about the advent of our master, Mahdi (a.t.f.s.). For, I have witnessed a plenty the words and deeds of numerous people in opposition to what Allah and His messenger .wish so

For instance, if he loses someone, a horse, a dirham or dinar, his thought will at once focus on them and he will earnestly strive to find them. But I have not found anyone so engrossed over the matter of delay in Imam's advent as they are over such petty issues. Besides, they are not disturbed by Imam's absence as they are by losing such petty things. So, how can such a person claim that he has recognized the right of the Almighty Allah and His messenger (s.a.w.a.) and that he believes in the Imamat of (Mahdi (a.t.f.s.)?(١

Those who sincerely await Imam-e-Zaman (a.t.f.s.) and are in grief and sorrow until his reappearance should manifest their grief by heart and shed tears of blood for his .separation

:Imam Sadiq (a.s.) says

t:٢٢

.Kashf al-Muhajah / ٢٠۶, chapter ١۵٠ -١

« اَما و اللّه لیغیبنَّ سبتاً مِن دهرکم و لیخملنَّ حتی یقال: ماتَ ! هلک! بِای وادٍ سلکَ؟! و لتدمعنَّ علیه عیون المؤمنین».

KNOW THAT HE WOULD REMAIN IN CONCEALMENT FOR A WHILE AND HE WOULD“ BE UN-REMEMBERED (BY THE PEOPLE) UNTIL THEY WOULD SAY: HE HAS DIED! HE HAS BEEN KILLED! TO WHICH VALLEY HE HAS GONE?! AND O THE EYES OF (BELIEVERS, SHED TEARS FOR HIM.” (۱)

:In this connection, Agha Hamadani recommends recitation of Dua-e-Nudba. He says

Its recommended that every Friday, the friends of Hazrat, men and women gather in a mosque or other holy place and recite this dua with utmost grief and sorrow and lament for the occultation of this radiant sun and separation of this dearest soul on (earth.(۲)

t:۲۳

۱- ۱۵۳ ۱۵۲/ Ghaibah-Nu’mani.

۲- ۱۸۹/Takaleef al-Anaam.

PATIENCE AND RESISTANCE AGAINST THE ENEMIES

Considering that the period of occultation has stretched too far, the enemies take undue advantage of the situation and taunt and vex the followers of Imam-e-Zaman (a.t.f.s.). Some say: He has not been born. Another group writes: He has come and left! Yet, some consider the Shias to be liars and label them as superstitious and ignorant people!

As we truly know and conceive that Imam-e-Zaman (a.t.f.s.) is alive and present, we should adopt patience and not allow the least doubt to enter our hearts.

Imam Husain (a.s.) says:

« مِنّا اثنا عشر مهدياً. اوُّلهم امير المؤمنين على بن ابى طالب. و آخرهم التاسع من ولدى. و هو الامام القائم بالحق. يحيى اللّه بِهِ الارض بعد موتها و يظهر بِهِ دين الحق على الدين كلّه و لو كره المشركون. له غيبه يرتد فيها اقوام و يثبت فيها على الدين آخرون, فيؤذون و يقال لهم " متى هذا الوعد اِن كنتم صادقين " »؟!

اما اِنَّ الصابر فى غيبته على الاذى و التكذيب بمنزله المجاهد بالسُّيف بين يدى رسول اللّه صلّى اللّه عليه و آله».

t:۲۴

FROM US ARE THE TWELVE GUIDED ONES. THE FIRST OF THEM IS AMIR-UL-“ MU’MININ, ALI-IBN-ABI TALIB AND THE LAST OF THEM IS THE NINTH FROM MY PROGENY WHO IS THE IMAM ESTABLISHING THE TRUTH. THROUGH HIM, THE ALMIGHTY ALLAH WILL MAKE ALIVE THE EARTH AFTER ITS DEATH AND WILL MAKE THE RIGHTEOUS RELIGION TO PREVAIL OVER ALL RELIGIONS, THOUGH THE ENEMIES MAY AVERSE. FOR HIM IS THE ‘GHAIBAH’ (OCCULTATION), DUE TO WHICH A GROUP WILL FORSAKE RELIGION WHILE ANOTHER GROUP WOULD REMAIN STEADFAST AND CONSEQUENTLY VEXED. THEY WOULD BE SCORNED AND SARCASTICALLY ADDRESSED: ‘IF YOU TELL THE TRUTH, THEN WHEN WILL THIS (PROMISE TURN OUT TRUE?!(١)

Know that anyone who forbears and tolerates the teasing of the enemies during occultation is like one who participates in the holy Jihad accompanying the Prophet ((s.a.w.a.)(٢)

t:٢٥

(.UNANIMITY FOR ASSISTING IMAM–E–ZAMAN (A.T.F.S

Numerous reasons have been mentioned for the occultation and concealment of Imam-e-Zaman (a.t.f.s.). Among them, we may mention the fickle and unfaithful attitude among the people. About Imam-e-Zaman, Khwaja Nasir-uddin Tusi writes: “His existence is grace and his domination yet another grace; his occultation and (concealment is due to us.”(٣)

If the people desire their Imam’s advent, they must get united by heart in this respect and must manifest this holy union in their deeds too. In the case of past nations too, if a prophet would voluntarily go into hiding and the people would sincerely and unitedly pray to Allah for the return of the said prophet, Allah would grant their wish.(۴) In this regard, Imam-e-Zaman (a.t.f.s.) has recommended us to follow the same path. In his :lofty address to Shaikh Mufid (۴١٣ A.H.), Imam (a.t.f.s.) says

« لو اَنَّ اشياعنا ــ وفقهم اللّه لطاعته ــ على اجتماع من القلوب فى الوفاءِ بالعهد عليهم, لما تاخّر عنهم اليمن بلقائنا و لتعجُّلت

t:۲۶

۱- YASIN (۳۶)/۴۸

۲- Kamaluddin ۱/۳۱۷

۳- Kashf al-Merad / ۳۸۸

۴- Kamaluddin /۱۳۰ ۱۳۲

لهم السُّعاده بمشاهدتنا على حق المعرفه و صدقها منهم بنا, فما يحبسنا عنهم الّا ما يتَّصل بنا مما نكرهه و لانؤثره منهم».

IF OUR SHIAS (MAY ALLAH GIVE THEM THE OPPORTUNITY OF OBEDIENCE) WOULD“ BE FIRM ON THEIR PROMISES WHOLE-HEARTEDLY, OUR MEETING WOULD NOT BE DELAYED AND THEY WOULD SEE US MUCH SOONER; A SEEING THAT IS ACCOMPANIED WITH TRUE RECOGNITION WITH RESPECT TO US. THUS, NOTHING KEEPS THEM FAR FROM US SAVE THEIR UNPLEASANT ACTIONS THAT WE BECOME AWARE OF AND WHICH WE DON’T RECKON TO BE WORTHY.”(١)

t:٢٧

١- KAMALUDDIN ٢/٨٥; GHAIBAH –TUSI/٢٩٢ ٢٩٣

The Shiite creed, right from its expansion at the time of the Prophet (s.a.w.a.) and Imams (a.s.) was subject to attack by the enemies and more so during the time of occultation. This is because by the twelfth Imam's absence, they find the arena empty .and thus utilise this opportunity by misguiding and deviating the people

Those who truly and sincerely await the Imam of the age (a.t.f.s.) are responsible for defending the creed and ideal of Imam and answering the satanic doubts and .inspirations of the enemies with all their might

:Imam Hadi (a.s.) says

If during the absence of your Qaem , there remains no scholars who invite the people" towards him and defend his religion with divine proofs and arguments and free Allah's helpless slaves from the trap of Satan and the enemies........., none would remain (except those who turn their backs to Allah's religion and become apostates."(١

t:۲۸

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t:۳۰

:Complete this phrase -۱

Imam ..... (A.S) said: "The case of appearance of Imam Mahdi (A.T.F.S.) is similar to the .case of .... This is because except for the Almighty God, nobody knows its time

A) Imam Baqir (A.S), The Return

B) Imam Baqir (A.S) , The resurrection

C) Imam Reza (A.S) , The Return

D) Imam Reza (A.S) , The Resurrection

:According to Imam Javad (A.S) to wait for the appearance of Imam Mahdi (A.S) is -۲

A) very recommended

B) Recommended

C) Indispensable

(D) It is enough just to remember Imam Mahdi (A.S

:The context of waiting for Imam-e-Zaman (A.S) is derived from -۳

A) Duty and obligation

t:۳۱

(B) Knowledge and Belief in appearance of Imam Mahdi (A.S

C) Our frequent problems

D) A request for solving problems

?Which of the following books are written by H.E. Ali Akbar Hamadani -۴

(A) Responsibility of people during the time of Absence of Imam-e-Zaman (A.S

(B) Spiritual connection with the sacred threshold of Imam Mahdi (A.S

(C) Obligations of people during the time of Absence of Imam-e-Zaman (A.S

D) Both items B and C

To which one of his followers did Imam Hasan Askari (A.S.) say that the one who -۵ ?fails to recognize his son, then his death would be a death of ignorance

A) Hosein ibn Rouh

B) Mohammad Ibn Uthman

C) Uthman Ibn Said Amri

D) None

t:۳۲

۶ - According to the witness of which one of the Immaculate Imams, Death of ignorance, is the same as death in in state of deviation?

(A) Imam Sadiq (A.S)

(B) Imam Hasan Askari (A.S)

(C) The Prophet (S.A)

(D) Imam Zaman (A.S)

۷ - Recognition of Imam-e-Zaman (A.S) is important from two aspects. These two aspects are:

A) Religion and beliefs.

B) Religion and practical

C) Genealogical and beliefs

D) Genealogical and descent

۸- One of the important aspects of waiting for Imam-e-Zaman is:

A) To act according to custom and rules

(B) Believe in the appearance of Imam-e-Zaman (A.S)

C) To Trust in Imam-e-Zaman

t:۳۳

D) To be a faithful Shia

According to Imam Sadeq (A.S), how should the people behave during the time of -۹ ?(occultation of Imam Zaman (A.S

(A) Belief in Imam-e-Zaman (A.S

.B) Faith in re-appearance of Imam-e-Zaman (A.S.) and belief in God

C) Faith in God and Belief in Resurrection

.D) Belief in God and remaining steadfast in religion

What is the responsibility of those who know the Imam-e-Zaman (A.S) - ۱۰ ?righteously

A) Full Trust

B) To introduce Him to other people

C) Real Awaiting

(D) Try to see the Imam-e-Zaman (A.S

As told by Mirza Mahdi Esfahani to one of his students, what is the first duty of the -۱۱ ?(theologians (Ulama

(A) To remember Imam-e-Zaman (A.S

(B) To take action for the appearance of Imam-e-Zaman (A.S

t:۳۴

C) To open the spiritual door of house of Ahl- ul- Bait toward the Shia people

D) Giving shelter to the Shia people in the house

۱۲- According to Imam Sadie (A.S), to serve Imam Mahdi (A.S) is ... and .... .

A) Fast and Pray

B) The best paray and the most favorabale obedience

C) The best Pray and Fast

D) The best worship, and most favorable obedience

۱۳- About the verse "O you who believe! Be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful. (Aale-Imran (۳)/۲۰۰)", Imam Sadiq (a.s.) said that we should have connection with:

(A) Allah (S.W.T

(B) Imam Mahdi (A.S

(C) Imam Ali (A.S

(D) Prophet (S.A

t:۳۵

Imam Sadiq (A.S) said, " Every one of you, should prepare something for the -۱۴
Emergence of our Qa'em (A.T.F.S.); even if it be

A) An arrow

B) A horse

C) Prayers

D) Fast

Which one of the Immaculate Imam has commanded us to pray for hastening the -۱۵
?(appearance of Imam Mahdi (A.S

(A) Amir al Momenin , Ali (A.S

(B) Imam Husain (A.S

(C) Imam Asr (A.S

(D) Imam Reza (A.S

What has been the proposed solution of the Immaculate Imams for solving our -۱۶
?problems

A) Resurrection

B) The return of Imams

C) Appearance of Imam Mahdi

t:۳۶

D) To pray for acceleration of Appearance

According to Mirza Hossein Nouri, one of the obligations of the Shia (followers of -۱۷ :Ahl- ul- Bait) people , is

A) To wait for Appearance

(B) To wait and pray for safety of Imam Mahdi (A.S

C) Donation

D) None

What id the idea and evaluation of Sayed Mohammad Taqi Moussavi about - ۱۸ ?(.praying for Imam Zaman (A.T.F.S

A) A part of kindness and Friendship

B) Duty

C) Obligation

D) Compulsory act

?What is the result of increasing our kindness toward our Imam -۱۹

(A) Appearance of Imam (A.T.F.Sh

B) Performing our duty

t:۳۷

C) Endeavouring for more praying

D) More attraction toward Imam

According to Prophet (S.A) whose life is more important and beloved to all other -۲۰
?Muslims

(A) Imam-e-Zaman (A.S

B) The Prophet , himself

(C) Ali ibn Abu Talib (A.S

(D) Hazrat Zahra (A.S

According to the Prophet (S.A) who should be more respected than even one's own -۲۱
?family

A) Family (Ahi- ul- Bait) of the Prophet

(B) Hasan and Husain (A.S

(C) Imam Asr (A.S

(D) Hazrat Zahra (S.A

How is the feeling of the true awaiting people during the time of Absence, till the -۲۲
?time of His Appearance

A) Angry for taking revenge

t:۳۸

B) Happy and smiling

C) Sad and sorrowful

D) Indifferent till the time of Appearance

H.E. Mr Hamadani has recommended recitation of which invocation to express - ۲۳
?(one's sadness in the time of Absence of Imam Mahdi (A.S

(A) Pray of Promise (Dua -y- Ahd

B) Ziyarat - e- Yasin

C) The pray of Imam-e-Zaman, to be read on Friday

D) Dua- e- Nudbah (Pray of mourning) on the morning of Friday

According to Sayed - al- Shohada Imam Husain (A.S), how will the Almighty God - ۲۴
?revive the Earth

(A) By Apperance of Imam-e-Zaman (A.S

B) By Resurrection

(C) By Returning some dead men to this life (Rajat

D) None

t:۳۹

As Abi- Abdullah Imam Husain (A.S) stated, one who bears patience against the -۲۵
:denial of the enemies of Imam Mahdi (A.S) at the time of his occultation, is like

A) Martyrs of Ohud war

B) Martyrs of Karbala

.C) One who supports the Prophet (S.A) in a Crusade with the sword

D) One who supports Amir al Mumenin Ali (A.S) in a crusade with the sword

:One of the causes and reasons of Absence of Imam-e-Zaman (A.S) is -۲۶

(A) Ease and welfare of Imam (A.S

B) Ease and welfare of the people

(C) Willing of Imam (A.S

D) Shortcomings of the people

Who has stated this expression: "His (Imam-e-Zaman's) existence is a grace, and -۲۷
".his occupancy yet another grace, and his occultation is due to us

A) Khaja Nasiruddin Tousi

B) Sheikh Saduq

t:۴۰

C) Allamah Majlesi

(D) Imam-e-Zaman (A.S

Has there been any Absence for the previous Prophets in the last nations? Has the -۲۸ Almighty God responded to the requests of the people and nations during the period ?of absence of such prophets

A) No- No

B) Yes- Yes

C) No- Yes

D) Yes- No

?(Who has taught us to pray for acceleration of Appearance of Imam Zaman (A.S -۲۹

(A) The Prophet (A.S

(B) Imam-e-Zaman (A.S

(C) Hazarat Ali (A.S

D) The Almighty God

Imam Mahdi (A.S) in his letter to whom, had mentioned that the unpleasant deeds -۳۰ ?of the Shias were the cause of barrier from meeting their Imam

t:۴۱

A) Sheikh Tousi

B) Sheikh Saduq

C) Sheikh Mufid

D) Allamah Majlesi

Why during the time of occultation of Imam Mahdi, the aggression of enemies of -۳۱
?Islam has reached to its highest level

A) Absence of powerful leadership

B) Carelessness and shortcoming

C) Sinful acts of people

D) Appearance of Imam Mahdi (A.S) which will remove injustices from the world

What is the responsibility of the true awaiting people against the enemies of - ۳۲
?(Imam-e-Zaman (A.S

A) Silence and Resistance

.B) Instigating people to rebel

.C) Defending Imam's principles

D) To rest indifferent

t:۴۲

۳۳- According to Amir Al Mumenin Ali (A.S) in his preaches in Kufa, what is the true base for practice of people during the time of Absence?

A) Belief

B) Knowledge and Practice of Imam-e-Zaman

C) Remembrance of God

D) Knowledge about invisible world

۳۴- According to the expression of Imam Sadiq (A.S), " Whoever likes to be a friend of our Mahdi (A.S) , should .....

A) Wait for him and refrain from sins

B) Trust in God

C) Observe morality

D) both items A.C

۳۵- How many centuries has passed from the start of Imam's Occultation?

A) ۱۰

B) ۱۲

C) ۷

t:۴۳

D) ۱۳

Which one of the Immaculate Imams has said, " If I see him (Imam-e-Zaman), I -۳۶
".would serve him the whole part of my life

(A) Imam Sadiq (A.S

(B) Imam Baqir (A.S

(C) Imam Husain (A,S

(D) Imam Hasan Askari (A.S

In which school (Religion /faith) it is certain and definite that " The Earth will never -۳۷
"remain empty from the Immaculate Imam and leader

A) Imam and Leader

B) School of Christianity

C) School of Shia

D) Religion of Hazrat Abraham

?Which are the books prepared by Sayed Mohamamd Taqi Mousavi Isfahani -۳۸

A) Mikyal al-Makarem, fi Favayed Dua Lelqaem (measures of virtues regarding
(benefits of prayers for living Imam

t:۴۴

B) Takalif ul Anam Fi Ghibat el Imam (obligations of people during the time of Absence (of Imam

C) Vazaifat – ul– Anam Fi Ghabat – el Imam (obligation of people during the time of (Absence of Imam

D) Items A.C

:Uthaman Ibn Saeed Amri was appointed as deputy by Imams -۳۹

(A) Imam Hadi , Imam Javad, and Imam Askari (A.S

(B) Imam Hadi, Imam Askari, and Imam-e-Zaman (A.S

(C) Imam Hadi, and Imam Askari (A.S

(D) Imam Javad and Imam Hadi (A.S

Due to our ...., our most favorite person in the world of creation should be – ۴۰ (Imam Zaman (A.S

A) Life

B) Finance

C) Worldly matters

D) Faith

t:۴۵

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

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paving the way for the publications and authors to digitize their works-

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acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It’s obvious that all the responsibilities are due to the author

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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